

SPIRITUAL SCIENTIST

A WEEKLY JOURNAL DEVOTED TO THE SCIENCE, HISTORY, PHILOSOPHY, AND TEACHINGS OF

SPIRITUALISM.

"Try to understand Yourself, and Things in general."

12

Yearly,
Two Dollars and a Half.

BOSTON, NOVEMBER 26, 1874.

Weekly,
Seven Cents a Copy.

SPIRITUAL SCIENTIST.

PUBLISHED BY

The Scientist Publishing Company, 9 Bromfield St., Boston,

EVERY THURSDAY.

E. GERRY BROWN, EDITOR.

Back Numbers of The Scientist can be furnished.

PROPHETIC APPARITIONS.

EXTRAORDINARY CIRCUMSTANCES IN THE LIFE OF MARSHAL BLUCHER—HIS DEATH—PROPHECIES AND WARNINGS FULFILLED.

TRANSLATED FROM THE FRENCH OF S. H. BETHOUD.

BLUCHER quitted France in the autumn of 1815, discontented with all, execrated by the French, and even by the enemies of France. Chagrined to see himself reduced to a life of inaction and obscurity, he retired to his property and fell into a state of the most profound melancholy, and was attacked by dropsy of the chest, an inflammation of which exaggerated the danger. From this time a change was remarked in his whole character, the rough and brutal soldier became timid, even nervous. He would not remain in the dark, solitude became an inexpressible agony, and such was the uneasiness caused by his state of health, that the King of Prussia started for Krieblowitz, as soon as he learned that his old general had several times expressed a wish to see him before dying. The king arrived in the evening at the castle, and was instantly conducted to Blucher, then 74 years of age.

The invalid was in a large and obscure apartment, of which the furniture dated from the 15th century, and greatly adding to the melancholy aspect, the walls were covered with armor and trophies of the chase. The flames from a wooden fire in an immense chimney alone illuminated the room, and cast a red and fitful light on the rugged features of the old man, reclining in a large black-oak chair and enveloped in a furskin.

On seeing the king, Blucher tried to rise to receive His Majesty, who kindly prevented him, and taking his hand sat down by him. Blucher dismissed his attendant, and alone with the king, said: "Sir, I entreated you to come here, I knew you were not far off, yet had you been in Berlin, or the extremity of Europe, dying as I am, I must have endeavored to reach you, for I have a terrible secret to reveal. Sire, look at me well, mark my physiognomy, my voice, and my ideas, assure yourself that I am in the full enjoyment of my reason, and that I am not mad, for at times I question myself if I am deluded into mistaking recollections of past events for visions of the present war.

"But, no," he exclaimed, taking a gold bracelet from his breast,—*"all is real, I cannot doubt."*

"When in 1756 the seven years' war broke out, my father, who lived on his estate of Gross Rensow, sent me to one of our relations, the Princess Kraswisk, in the Isle of Rugen. I was then 14, and after a time passed in the old fortress without news from my family, for Gross Rensow and the surrounding country had become the theatre of war, I entered a regiment of Hussars in the Swedish Service. I was taken prisoner at Suokow, and the Prussian Government pressed me to take service in its army. For a year I resisted, and only obtained my liberty by accepting the rank of cornet in the regiment of the Black Hussars. I then obtained leave for some months, as I was very anxious concerning my mother and sisters, and started for Gross Rensow. I found all this part of Mecklenburg wasted, and as my carriage could scarcely be dragged up the steep road leading to my ancestral home, I sprang on horseback and galloped off, followed by only one servant.

"It is 59 years ago, day by day, the 20th of August, and about the same hour now shown by the ancient clock, half-past eleven, when in the most horrible weather, and after long straying in the forest, I arrived at the mansion, drenched with rain and alone, for my servant, bewildered by the tempest and the darkness, lost me. Without getting off my horse, I struck the nail-studded door with the butt-end of my whip; no one replied, and again and again I hammered at the door; losing all patience I got off, when the door opened of itself. I could perceive no one. But without being disquieted by that singular occurrence, I quickly crossed the avenue, hurried up the steps, and penetrated the interior. There was no light to be seen, no sound to be heard. I confess that my heart sank and a cold shudder ran through my veins. 'What folly,' I exclaimed, 'the house must be empty, my family must have left when I quitted it, and have not returned: still I must remain for the night.'

"I reached my father's bedroom, a faint and fitful flame threw a vacillating light on a group seated round, and I recognized my father, my mother, and my four sisters, who rose on seeing me. I was about to throw myself into my father's arms, when he arrested me by a solemn gesture. I held out my arms to my mother, but she retreated with a melancholy air. I called out to my sisters, who, taking each other by the hand, again seated themselves. 'Do you not know me? Is it thus that you receive me after a separation of sixteen years? Do you already know that I serve Prussia? I was compelled to make that sacrifice to regain my liberty and the happiness of once more seeing you. I was a prisoner of war, and the first use I made of my liberty was to hasten to see you, and no one responds to my affection. My mother, you

are silent! my sisters, have you forgotten the love and tenderness of our childhood, and our games of which these silent walls have been the witnesses?

"At these last words my sisters appeared moved, they spoke to one another in a low voice, they rose up and signed to me to approach; one of them then knelt down before my mother and hid her face in her lap, as if she wished to play at a game called Hot-kok-kiry (a childish game where one cords his eyes and guesses who strikes him with the flat hand). Surprised at this strange freak at such a solemn time, I nevertheless touched my sister's hand with the whip that I still grasped: a mysterious force seem to impel me to do so. Then came my turn to kneel down before my mother and to tuck my face in her lap. Oh, horror, I felt through her silk dress, a cold and angular form. I heard a sound of rattling bones, and when a hand was struck in my hand the hand remained there,—and was the hand of a skeleton.

"I arose with a cry of terror: all had disappeared, and there only remained to me of this dreadful vision the human remains which I grasped convulsively. Almost beside myself I ran from the place, crossed the yard, jumped on my horse, and galloped wildly through the forest. At day-break my horse sank beneath me and expired. I fell insensible at the root of a tree, and was found there by my attendants, with my skull fractured. I almost died, and it was only after three weeks of fever and delirium, I regained my senses and gradually recovered.

"It was then I learned that all my family had perished in the pitiless war that had desolated Mecklenburg, and that the castle of Gross Rensow had been several times pillaged and sacked. Scarcely convalescent I hastened to the castle to render the last rites to the mortal remains of my parents; but the most scrupulous search could not discover a trace, save one hand only. One female hand, surrounded by a golden bracelet, lay on the floor of the room in which the fatal vision had appeared to me. I took the golden chain which I now hold, and deposited the human bones in the oratory chapel.

"Many years have rolled by, and it was two months ago, while lying in this arm-chair, a slight noise awoke me. My father, my mother, and my sisters stood before me, come as they had appeared to me at the castle. My sisters began to play at the same game, and signed to me to advance. 'Never, never!' I exclaimed; then the phantoms, joining hands, passed slowly round my chair. 'Justice,' said my father, as he passed before me; 'Penitence,' said my mother, leaning towards me; 'Prayer,' said my youngest sister; 'The sword,' sighed another; 'The 11th of August,' 'The 12th of August at midnight,' whispered the fourth. Again they moved slowly round me, three times, then with one sad voice they all exclaimed, 'Au revoir! Au revoir! To our next meeting.'

"I felt that it was a warning of my approaching death, and that I had only to look to my God to receive my soul, and bid farewell to your Majesty and my friends."

"My dear Marshal," said the king, "what you have related to me is very strange. Still do you not think the vision may have been caused by delirium? Take courage. Strive against these hallucinations, and you will rally and yet live a long time. Will you not try and believe me? Give me your hand."

The Marshal not answering, the king took his hand; it was icy cold, and midnight struck by the old clock.

The spirit of Field Marshal Blucher had passed away.

[For the Scientist.]

WHO ARE THE DIRECT PRODUCERS OF SPIRITUAL MANIFESTATIONS?

"DEVIL" AND "DIAKKA" A MISNOMER.

V.

BY D. G. MOSHER, AUTHOR OF "CELESTIAL PHILOSOPHY."

I HAVE made the declaration that spirit communications and spiritual phenomena generally are unreliable, as far as direct revelation is concerned, unless we put a construction upon them in accordance with our previous understanding of principles pertaining thereto.

What benefit, then, it may be asked, can be derived from investigating the phenomena?

I answer that no subject is so well calculated to enlighten the mind in relation to the supernal worlds and things pertaining thereto. We are compelled to exercise our reason,—our judgment,—as to the truth or falsity of communications. In doing this we develop the understanding more rapidly than if the communications were reliable, aside from a simple knowledge of the truths we seek.

In connection with these phenomena new ideas are ever being presented: these lead the mind to the discovery of new principles or truths that are indispensable in gaining a knowl-

edge of laws that conduce to felicitous enjoyment. Angels assist us not only in obtaining it, but in communicating it to others, even using our organism for this purpose. But be it understood that when our control communicates reliable information through our organism, beyond what we were already possessed of, it is a rare exception to a general rule, no matter how perfect a possession the control has.

There are certain phases of mediumship that may be considered exceptions to a general rule. Some spirit artists, for example, are nearly reliable so far as the emblematic record is concerned; and as to a knowledge of all matters pertaining to the individuals represented, it is obtained by the controlling spirit, through sources independent, and not from any information imparted by mortals. This has been proved in some cases in my experience beyond a doubt; the representatives were satisfactorily perfect; even the names of each were given correctly; and something written upon the emblem of each individual.

This is among the numerous evidences confirming the belief that angel missionaries are in possession of all knowledge in relation to the incidents of our lives, even from conception to birth, and from birth to old age; yet the evidence of this is seldom presented, and given only through individuals designated especially for such purposes.

The answering of sealed letters, and the diagnosis of disease and the prescription for its cure by letter and lock of hair, prove the fact that angel missionaries or angel physicians are possessed of means of communication between the "control" mediums, and that of the spirit physician of the person who applies for remedies, or the guardian of the one who asks answers to sealed letters.

This means of communication being admitted, the guardian of the writer of a sealed letter, knowing its contents, informs the "control," who impresses his medium to write out the answer, there is no mystery about the matter.

In like manner does a spirit physician who controls a medium for diagnosis and prescription inform a spirit doctor, in the vicinity of the patient, and he waits upon the patient, and effects a cure independent of the simple and, perchance, worthless prescription.

Here again is deception and unreliableness; yet the investigator gains wisdom thereby. In the first place, the facts of the phenomena are sought; and in the second place, its *whys* and *wherefores*; but the "spirit" never gives reliable information in relation as to *how* the phenomena are produced. "Diakka" again (?).

The materialization phenomena has also its mysteries and unreliable features. Prof. Crookes and other scientists, after years of investigation, are unable to solve the mystery connected with the materialization of "Katy King" and other representative forms. They know that the different phases of the phenomena occur: is it because of the unreliableness thereof, or the interference of "diakka" that they know so little? The failure, on the part of these learned scientists to reap a full reward for their labors, was doubtless owing to the false basis of their investigations. The false basis of "diakkaism" is a principal cause of failure in solving many of the mysteries of the phenomena.

Materializations are representative and ideal, and consist not only of personalities, but inanimate forms and fabrics, and also representatives of works of art. The features of "Katy King" are so changeable that suspicion often arises as to her identity; as at times she resembles very strongly the medium, and at other times forces the convictions that she is the true "Katy." According to the account given by Robert Dale Owen, the "Katy," as represented at Philadelphia, bore very little resemblance to the London "Katy."

Some Spiritualists are of the opinion that "devil" or "diakka" are the principal actors in these scenes, either in or out of the flesh. Why don't the "good spirits" tell us how this matter stands? Are we not all anxious to know the truth? In this even the prayers of the righteous are unavailable, though it be claimed by such that their deity has pronounced it the work of the "devil," and by the diakkaist the work of "diakka." I will further explain in my next.

CORRESPONDENTS.

WORCESTER, Nov. 12, 1874.

To the Editor of the Spiritual Scientist:

I do not think your problem can be solved except by slow degrees. Make the SCIENTIST a paper that Spiritualists of a different type will buy and read and circulate. Admit nothing to its columns which is not expressed in a way that need not offend the sensibilities of church people, however much it may differ. I think it quite possible for a man to deny the whole Bible, in general and detail, without abuse or truculency to any body. This course gives self-respect to a journal, as to a man. It may be uphill work, but I think it is the only course to accomplish what is desired. Dignity, forbearance, toleration, charity, &c., need to be practiced as much by Spiritual-

ists as by other people. Let us have a journal that we can read in public places and in our houses and hand to our friends without apologizing for its being in our possession. I was particularly pleased with an article in the *SCIENTIST*, of Sept. 17th, entitled "The Necessity of the Hour." That points very conclusively to the fact that the world must be taught that the word "Spiritualist" is only a general term for one who believes in "future existence and spirit communion." Otherwise, "the muddy hands of men" will continue to block the progress of the cause. The combative element which enters so largely into the stock in trade of one class of Spiritualists is not in accordance with the teachings or example of Christ, whose example, I am sure, is as good a guide for Spiritualists as for professing Christians. If ever a class of people could afford to be charitable and tolerant and gentle, it is Spiritualists. Instead, we go to the world bristling at every fault, because we have been captured by the earthly "diakka," who have made us appear as a set of semi-lunatics.

UNATTACHED CHRISTIAN.

ARGUMENTS AGAINST AND FOR SPIRITUALISM.

It is not often that we have so good an opportunity to place the editorials of two leading papers in opposition as we have at present. The *Golden Age* needs no compliment from us concerning the excellence and depth of thought of its literary and editorial departments; its reputation in this respect is national. The *Daily Graphic* has earned some of its popularity by the ability of its correspondent at the Eddy Family mansion to present interesting and attractive letters concerning materialization. They are now finished, and for a new sensation The *Graphic* sent out letters to so-called scientific men, inviting them to investigate Spiritualism, and forward results to The *Graphic*. The replies were as might have been expected, and are useful only as placing on record the bigoted opinions of these men. The *Graphic* then wheels about and fires a broadside into Spiritualism. Curiously enough The *Golden Age* publishes an editorial, probably written at the same time,—certainly they both saw the light November 20th; and it is mainly with the opinions of the latter that we shall reply to the former.

The *Graphic* says: "We have not, by any means, assumed the position that the wonders described by our correspondents, who believe in Spiritualism, are any more wonderful or supernatural than the feats of Hermann, Houdin, and other famous conjurors."

But The *Golden Age* refers to the Eddy family as follows: "There can be no question as to the fact of the marvellous appearances; they are attested by more witnesses, and are confirmed by better evidence, than half the recorded circumstances of history." And to materialization in general, by saying: "There are mediums who are not deceivers, and have no arts and no apparatus, and are as much in the dark as to the origin of the manifestations they produce as any who observe them. Those who investigate the subject most thoroughly often become convinced of their spiritual origin, like Mr. Alfred R. Wallace, the distinguished English *savant*. This is by far the simplest explanation that can be offered. It is the explanation the apparitions make."

The *Graphic*: "Even were the claims of the Spiritualists to be completely substantiated, it would not follow that Spiritualism should be recognized as an evidence of progress. Indeed, it seems to be a return to a lower plane than that of modern civilization."

The *Golden Age*: "The great primal question dwarfs all others in the comparison. If one who has died and been buried has re-appeared, and talked, and been recognized by friends, the doctrine of immortality is lifted out of the region of faith into that of fact."

The *Graphic*: "It is now fully twenty years that Spiritualism has been before the public, and in that time it has accomplished absolutely nothing. On the contrary, it has exerted an influence which is positively disintegrating. Its votaries are for the most part persons who lack the qualities which make men successful and useful citizens. Its influence seems to draw men away from the church and the old standards of morality, and to loosen the marriage tie. Judged by its fruits, Spiritualism is at the best found wanting."

The *Golden Age*: "Manifestations of the same order are older than history. Account for the fact as we may, men have always believed in the re-appearance of the dead, in ghosts, apparitions, demons, witches, and guardian angels. The race has been haunted with the feeling of the supernatural from the beginning. The oldest books are full of spirit marvels. M. Coulanges, in his 'Ancient City,' shows how the first religion was built upon faith in the spiritual presence

and oversight of departed ancestors. The Bible is full of Spiritualism, and even the New Testament has a Transfiguration scene in which the spirits of Moses and Elijah appear with Jesus; it tells of miraculous healings, and visions, and voices, and talking in an unknown tongue. Catholic history and legends abound in stories of marvel and miracle and spiritualistic visitations. Swedenborg claims to have seen and conversed with hundreds of departed souls, and a visitor to his rooms in London tells of overhearing an interview between the Seer and an invisible person, whom the former addressed with great deference, and afterwards accompanied down stairs to the street door; and on returning to his visitor up-stairs, Swedenborg explained that his invisible caller was the poet Virgil. Wesley's house was haunted. Irving, the most eloquent preacher of his day after Chalmers, was dogged and absolutely ruined by mysterious manifestations, which some believed angelic and others diabolic. The Salem witchcraft was but a link in the long chain of mysterious phenomena, which have stretched all the way down from the dawn of time. The Rochester rappings were merely a new outbreak of a force old as man. It would be reasonable enough to push a single marvel aside as a thing of no account, the product of an unknown cause, or a trick; but it is no easy matter to brush away the millions of appearances of a spiritualistic character, and stamp upon the religious faiths of half the human race. Were the resurrection of Jesus reported by a morning newspaper, precisely as it is described by one of the Evangelists, as a new occurrence, ninety-nine out of a hundred readers would call it another 'materialization.'"

The *Graphic*: "If Shakespeare's ghost can only mutter nonsense, sensible people will hold that he is an impertinent and valueless spirit."

The *Golden Age*: "The fact that no new ideas have been announced proves nothing to the point, so long as ideas have been announced and intelligence has been displayed. Perhaps this world is enough for us who live on it without having information smuggled across the frontier."

The *Graphic*: "If we grant, for the sake of argument, that the spirits of dead Indians and sailors nightly appear to the frequenters of the Eddy seances, it would still be difficult to show what possible good has been accomplished by the useless ghosts that thus visit the pale glimpses of the Chittenden kerosene lamps."

The *Golden Age*: "The preponderance of probability is so strongly on the side of the spiritual origin of some of these manifestations that it is difficult to withhold belief. The fact that a trained *savant* like Mr. Wallace, who has brought all his scientific knowledge and training to bear on the subject, has been compelled to believe by the force of evidence he could not resist, has great weight."

The *Graphic*: "If Spiritualism is true, it has nevertheless failed to demonstrate its utility."

The *Golden Age*: "Spiritualism, with all its crudeness, is confirming the world's shaken faith in immortality, and diffusing a new faith and feeling respecting the future."

HOMICIDAL SPIRITS.

"Possessing youth, a considerable fortune in his own right, standing well in his class and beloved by a large circle of influential friends and acquaintances, there seemed to be every inducement for him to cling to life."

THESE were the remarks following the announcement of a recent supposed suicide, and it is by no means a solitary case within the observation of those who read the daily journals. Some students of psychology attribute these melancholy and apparently causeless events to sudden fits of insanity or obsession, holding that the suicidal act is impelled by an independent control under which the victim is entranced and unconscious. Those who have witnessed the extraordinary results of psychological entrancement by De Montford and other mesmerists will have no great difficulty in accepting this theory. We know a young gentleman in this city who, although normally free of any suicidal tendencies, once unconsciously attempted to take his life by snapping a loaded pistol at his head. Happily the firearm did not discharge, and the young person lives to declare, if not full faith in sudden suicidal obsession by blood-thirsty, disembodied spirits acting as mesmerists, yet a firm belief in the possibility of suicide in that strange condition of the mind called somnambulism. The most nightly liability of being garroted, or having "a head put on you" through mistaken physical identity, or otherwise, is not entirely agreeable, but while in the latter case we are sustained and soothed by the police, what could avail the brawn and muscle of our nocturnal guardians, or even the courts of justice, against offenders whom a billy could not harm nor bolts nor bars confine? Surely some other means of protection must be devised, and we commend the matter to the consideration of the next convention of mediums.—*Boston Herald*.

HISTORICAL AND PHILOSOPHICAL

[For the Scientist.]

SPIRITUALISM OF THE COMMON PEOPLE, ANCIENT AND MODERN.

BY J. H. W. TOOMEY.

POPE's assertion, "'Tis education forms the common mind," holds as good in life as in history, in spite of the dogma of equality and the levelling assumptions of democratic radicalism. Classification of character and human characteristics is, therefore, necessary, since the common-place of the merely "good and bad" is so baldly extreme as to exclude well-known grades of moralism among men, and omit the nicer shadings of human development. Even then, the division of characteristics belongs to the domain of abstract morals rather than concrete life, and fails to answer the ends of the philosophic thinker. In a certain sense it is, no doubt, true that, outside of Individualism, all attempts at classification are lost in the endless detail of personal peculiarity; but this for practical purposes is as much too general as the arbitrary assumption of the merely "good and bad" is too fanciful and restricted.

Good sense and long established usage come, therefore, in support of the assertion of Pope,—making "the common people" the middle class between the extremes of "the good" and "the bad:" for of this class comes the reforming many in the ages, the multitude who heard Jesus "gladly," and the "poor," who had "the gospel preached unto them." And it is to this class the reforming word, the new glad-tidings, and the fresh-born joy of spirit fellowship and ministration, come first in all times: for, being most depressed by barbarous usages and tyrannical laws, they "hunger and thirst" for the appearing of that "kingdom" whose founder and builder is God, "wherein dwelleth righteousness evermore." This is the underlying fact in the education of "the people," and the psychology of that receptivity which makes their ready assumption of religious belief so natural. True, it has been their reproach, but a more comprehensive philosophy will yet find in it the silver lining to the cloud of earthly experience,—supplementing the philosophy of Gibbon with the wisdom of the spirits, whose presence and ministrations come in support of the economies of Nature, gradually rounding the angles of the ages. "In pride," then, "in reasoning pride the error lies," when "the primitive Christian," or the modern Spiritualist, is made to appear other than they were and are. If there is method in Nature and wisdom in experience, there can be no mistake in the logic of events, the highest expression of which is reached when the philosophy of history points out the need and value of the division of labor performed in the name and interests of the nations, peoples, and religions of the earth. Thus the Egyptians preceded the Jews, as the Jews preceded the Christians; the Etruscans preceded the Greeks and Romans, as these in turn preceded the moderns,—each in its order supplementing the other, the last to be developed becoming the first in importance and influence. As in nationalities, so with religions, or such parts of them as have most affinity with the growing sense and intellectual life of the race; for in it and through it the enlarging thought and educational bias are becoming planetary and human.

Not to sense this is to miss the method of Nature and undervalue many of the phases of experience, the wisdom of which finds fullest expansion in the co-operative and compensating thought that unites the ministry of spirits with the education of "the common people." Gibbon thus bears testimony of the fact, though he failed to sense the philosophy of the law. He says, "It is a very ancient reproach, suggested by the ignorance or the malice of infidelity, that the Christians allured into their party the most atrocious criminals, who, as soon as they were touched by a sense of remorse, were easily persuaded to wash away, in the waters of baptism, the guilt of their past conduct, for which the temples of the gods refused to grant them any expiation. But this reproach, when it is cleared from misrepresentation, contributes as much to the honor as it did to the increase of the Church. The friends of Christianity may acknowledge without a blush that many of the most eminent saints had been before their baptism the most abandoned of sinners." (Decline and Fall, &c., ch. xv.)

Ernest Renan, sensing the intellectual and spiritual associations of the law, more closely says, "Christianity was the fruit of a sort of fermentation, which is accustomed to take place in the East in those localities where man, free from the prejudices of birth and race, more readily adopts the views of that philosophy termed cosmopolitan or humanitarian than the peasant, *bourgeois*, the noble, or the feudal citizen can do.

Like the socialism of our day, like all new ideas, Christianity took a start in what is called the corruption of large cities. This corruption, in fact, is frequently only a fuller and freer life, a greater awakening of the secret forces of humanity." (Life of St. Paul, pp. 206-7.)

These statements reflect the spirit of those "cities placed outside of nationalities, foreign to the love of country, in which all races and all religions join hands:" where "swarms of humanity, baseness and good instincts, slothfulness and activity, impertinence and agreeableness are met with; everything is found here excepting what constitutes an old aristocratic locality." (Ibid. p. 206.)

The educators to people thus cast together and mentally conditioned were the spirits. The witness is M. Renan, nowise partial to Spiritualism. He says, "The Church was a permanent source of edification and consolation. We must judge of the Christian reunions of this period by the ceremonious assemblies of our day, in which nothing unexpected or aught of individual action constitutes any part. We should rather call to mind the conventicles of English Quakers, American Shakers, and French *Spirites*. During the reunion, all were seated, each one spoke when the spirit moved him. Then the inspired one arose, and pronounced, upon the impulse of the spirit, discourses of divers forms, which it is now difficult for us to distinguish,—psalms, canticles, returns of grace, eulogies, prophecies, revelations, lessons, exhortations, consolations, exercises in glossology. These improvisations, considered as Divine oracles, were sometimes sung and sometimes pronounced in a plain manner. They called upon each other for this purpose reciprocally. Each one excited the enthusiasm of the others. It was what they called "singing to the Lord." The women kept silent. As they all believed themselves unceasingly visited by the spirit, every image, every sound which entered the brain of the believers, appeared to contain a profound meaning; and with the best faith in the world, their souls received pure nourishment from pure illusions (?). . . . Prophecy was a gift highly prized. Sometimes women were endowed with it. In many cases, especially when there was a question of glossology, they hesitated; they were sometimes even fearful of being dupes of a deception of evil spirits. One particular class of the inspired, or, as they called them, "spiritual," were commissioned to interpret these strange eruptions, and to discover their meaning and to discern the spirits from whence they proceeded. These phenomena were very efficacious in converting the heathen, and were considered as the most demonstrative miracles. In fact, the heathen, or at least those whom they supposed to be friendly, entered the assemblies. Then strange scenes often took place. One or more of the inspired ones addressed themselves to the intruder, spoke to him with alternate harshness and mildness, revealed to him the greatest secrets which he supposed to be known to himself alone, unveiled to him the sins of his past life. The wretched one was bewildered, confounded. The shame from this public manifestation, the idea that he had been seen by this assembly in a sort of spiritual nudity, created between him and the brethren a strong tie,—one not to be afterwards severed. A sort of confession was sometimes the first act performed upon joining the sect. The intimacy, the tenderness established between the brethren and sisters by such exercises, were unreserved,—all veritably constituted but one single person. There was nothing else necessary than a perfect Spiritualism to prevent such relations from terminating in shocking abuses." (Ibid. pp. 167-9.)

This picture of Greek Spiritualism in the days of Paul might pass, with a little addition, for the practical phases of some spiritual society in these modern times. True, the women in the Corinthian Church "kept silent;" but not always, as the spirit of prophecy occasionally possessed them, and they spake as they were moved or prompted. With this modification, the detail and the results of the ministry of the spirits in Corinth reflect the spiritual characteristics of the nineteenth century, full as much as the early manifestations in the Greek assembly, and prove that neither the spirits in or out of the body have change essentially. On the contrary, the testimony of M. Renan demonstrates they are virtually the same,—their methods and manifestations being the same now as then, the purpose and culmination of the whole being the revival of spiritual life and the education of "the common people." They failed to recast Greek society and perpetuate the intellectual splendor of that illustrious nation; but they helped to rejuvenate the faith of the people, and save them from the barbarities and depravities of a demoralized and decaying nation. To their credit, be it said, that if they did not rebuild and enrich Greek civilization, they tempered the conflicts of the times, and, by good advice and wise council, softened the severity of the fall.

The advent of Christian Spiritualism in Rome was as humble in origin as that of Palestine and Greece. "The *arenarii*, or sand-diggers, and the workmen in the quarries, were persons of the lowest grade, and, cut off by their occupation from the crowds in the busy city, probably formed a separate and distinct community. There is reason to believe," adds the

Rev. Wm. Ingraham Kip, D.D., "that Christianity found among them its earliest proselytes, for its first followers everywhere were the lowest in the social scale. These 'hereditary bondsmen,' indeed, scarcely calling their lives their own in this world; would most naturally gladly welcome the hopes which dawned upon them from the world to come." (The Catacombs of Rome, p. 31.)

But this despised and neglected class of human beings were not forgotten by the spirits. Their presence brought consolation to all, and "it was confessed, or at least imagined (says Gibbon), that they had distributed among themselves the most important characters of polytheism, one daemon assuming the name and attributes of Jupiter, another of Æsculapius, a third of Venus, and a fourth perhaps of Appolo, and that, by the advantage of their long experience and aerial nature, they were enabled to execute with sufficient skill and dignity the parts which they had undertaken. They lurked in the temples, instituted festivals and sacrifices, invented fables, pronounced oracles, and were frequently allowed to perform miracles." (Decline and Fall, &c., ch. xv.)

This testimony, though colored by the skepticism of the writer, proves the acknowledged presence of spirits. They were known as daemons,—God being the chief,—but the names cited from the elder faith shows that the most popular and the most cherished phases of that early *Spiritism* in Rome were associated with the developments and manifestations of well-known and familiar spirits. Indeed, the same names might be so translated as to apply to the Spiritism of America as well as Rome,—Jupiter standing for "physical manifestations;" Æsculapius for "spiritual healing;" Venus for the manifestations of love and affection; Appolo for trance and emotional eloquence.

"Westward (then) the course of empire takes its way,

The four first acts already past,
The fifth shall close the drama with the day,—
Time's noblest offspring is the last."

CLIMATE AS A DEVELOPING POWER.

NATURALISTS thus far have not reached agreement on the exact part performed by Climate in developing certain powers and functions in organic life. All agree that Climate has a function in the economy of Nature, the difference of opinion growing out of the more or less prominence to be given to it, in accounting for the many-phased diversity of animals and men. The detail of the thought and its application to all-sided Nature may be found in the writings of eminent scientists; an illustration of which is furnished by Colombat De Lisère, when he says,—“Nature, according to the Abbe Expili, develops more fully certain parts of the body in one climate than in another. He considers that a man would be perfect in his physical development who had the legs of a Spaniard, the hand of a German, the head of an Englishman, the eyes of an Italian, with the body, size, and gait of a Frenchman.”

WOMEN AND CIVILIZATION.

BAYARD TAYLOR says it is not generally understood that woman in ancient Egypt was honored and respected equally as man. There was among the Egyptians a lofty appreciation of the marriage tie. The wife's name was often placed before that of the husband, and the sons often bear the names of the mothers, instead of those of the fathers. Women often sat upon the throne and administered all the affairs of the government. The assertion we so often hear in these days that woman has always occupied a position of subjection to man is glaringly false. In ancient Egypt he possessed no important right which was not equally shared with her. And he says, just as we might expect, that it is impossible to look upon the statues of that period, and not feel what a high degree of culture was fairly claimed by the race. The very household furniture is such as one might buy this day. We find, among other things, boards for checkers, paint-boxes, knives, needles, pomatum-boxes, straw-baskets, a child's ball for playing made of elastic palm fibres, dried fruits, fine cakes of bread, such as we use to-day, and many of the surgical instruments are quite identical. In other words, the more woman the more civilization.

WHEN all events are known by humanity without research, when knowledge becomes its birthright inheritance, when the wisdom of God is a radical gift, then change shall no longer occur, progress shall have ceased, because perfection will have been reached—but so long as the present undeveloped condition of the human race continues, there must be, whenever the divine attributes inherent in our organism are permitted to operate, the growth due to action, and by this life out-work the race as well as the individual advances into higher phases of existence.

SPIRIT TEACHINGS.

I BELIEVE IN GOD, for I know that spirit, matter, and motion are eternal existences, co-equal, co-eternal, co-existent ever. As I believe in matter, then so do I believe in spirit; and the totality of that spirit, that master-mind that was even before form—that moved upon the chaos and void, and evolved therefrom order, harmony, and form—is God. Finite as I am, I can never comprehend his infinity; temporal pilgrim as I am now, and passing on and ever passing on in temporality, I cannot master his eternity. It is enough for me to know that He is all-wise, for the majesty, order, and beauty of creation prove it; He is all-good, for the beneficence disclosed in that creation proves it; He is all-powerful, for its stupendous strength, its glorious and majestic permanence, prove it.

I BELIEVE IN THE IMMORTALITY OF THE HUMAN SOUL, for I have been taught to analyse and search until I discover that that which is must have existed forever; and, though on this earth I am only possessed of such memory as carries me back to the beginning of my own temporal existence, and such prophecy as proves to me that I shall live beyond the grave, I still recognize that lives infinite one way cannot be finite another, and that if there is infinity around me I am a part of it—I am infinite also. And since I question and since I doubt, even the chemist that scoffs at me proves my position, and shows me that nothing can be annihilated. My soul is something, the functions of my soul are something, my self-consciousness is something, my sense of individuality is something, that cannot be annihilated. The strong psychology of another mind mightier than mine would impose upon me the dark fatal belief of annihilation for my soul, and eternal existence for everything else. My spirit-friend comes to my side, grasps my hand, and whispers in my ear, in the voice of the loved and those I have deemed the lost,—“I live forever, and thou shalt live forever.”

I BELIEVE IN RIGHT AND WRONG, for I do find the penalties of the wrong and the compensation of the right impressed on all things, on all forms of life. When I doubt this, the sophist would come and preach to me of circumstances, of surroundings, of impulses and forces; and when he would try in the tones of sophistry to mask me from the light which the penalty is perpetually bringing me, my spirit-friends appeal to me, and with the glory of the immortal spheres on his glittering brow, or the darkness of the dweller on the threshold hanging around him, gives me to understand that the second stage of existence is absolute judgment for the deeds done in the body.

I BELIEVE IN THE COMMUNION OF SPIRITS AS MINISTERING ANGELS. I not only realize this from the truths that are demonstrated around me, but from the reason which assures me that the love which animated the form that I loved so well, as it still subsists must still find an exercise; that to live to love, and yet to be unable to manifest that love to the objects that need it, must be a condition of existence far worse than that in which we daily live, and love, and minister to each other.

I. TEMPERANCE in all things, whether physical, mental, moral, affectional, or religious.

II. JUSTICE to all creatures that be—justice being the exercise of precisely the same rules of life, conduct, thought, or speech that we would desire to receive from others.

III. GENTLENESS in speech and act—never needlessly wounding the feelings of others by harsh words or deeds; never hurting or destroying aught that breathes, save for the purposes of sustenance or self-defense.

IV. TRUTH in every word or thought spoken or acted; but reservation of harsh or displeasing truths where they would needlessly wound the feelings of others.

V. CHARITY—charity in thought, striving to excuse the failings of others; charity in speech, veiling the failings of others; deeds, wherever, whenever, and to whomsoever the opportunity offers.

VI. ALMSGIVING—visiting the sick and comforting the afflicted in every shape that our means admit of and the necessities of our fellow-creatures demand.

VII. SELF-SACRIFICE, wherever the interests of others are to be benefited by our endurance.

VIII. TEMPERATE yet firm defense of our views of right, and protest against wrong, whether for ourselves or others.

IX. INDUSTRY in following any calling we may be engaged in, or in devoting some portion of our time, when otherwise not obliged to do so, to the service and benefit of others.

X. LOVE—above and beyond all, seeking to cultivate in our own families, kindreds, friends, and amongst all mankind generally the spirit of that true and tender love which can think, speak, and act no wrong to any creature living; remembering always, that where love is, all the other principles of right are fulfilled beneath its influence and embodied in its motions.

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VOL. I.

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It has done much in its happy way within the past few months in publishing accounts from which a sensible person would have no difficulty in arriving at the information it meant to convey. Its course in this respect has received much commendation.

NELSON HOLMES ESQ., physical medium for the materialization of Katie King, is not in this city and will not be here until January. We write this that our readers in this vicinity may avoid an imposter, whom, Bro. W. W. Currier of Haverhill writes, has been in that city. It is not necessary to give his description, for the true Mr. Holmes will not make his appearance until above stated.

J. J. MORSE, the English lecturer, after concluding his engagement in this city, is desirous of working through Massachusetts into Cleveland, Ohio, and he is at liberty during February for that purpose. March, he speaks in Cleveland; April, he goes to Chicago; May, he is in New Haven; June is still open, and this is the last month of his stay. His present address is care of Levi Weaver, Esq., 220 W. Baltimore Street, Baltimore, Md.

WE may expect an interesting lecture if Miss Lizzie Doten is controlled to speak on the "Laws of Mediumship and Spirit Control." The intelligence who promised this, at the meeting of the Union last Sunday evening, gave its name as Ann Lee; it is probably the one from whom Shakerism dates directly, although she drew her ideas from older sources.

THE Pope classes Prof. Tyndall among "those spiritual pirates whose trade is to despoil the souls of men."

A NEW YORK DAILY quotes as "an interesting fact," that the Shakers had "fully developed mediums in their midst before the Fox girls were out of long clothes,"—and this is a paper which thinks itself an authority on spiritual matters. One of these days it will wake up and find that some of the associates of the Grecian philosophers were acknowledged trance mediums, and this long before Christianity was out of its "long clothes"; and perhaps they may discover similar developments in all periods of the world's history.

TO THOSE who are willing to try and obtain subscribers we would send, on application, a packet of handbills to aid them in their purpose; and any one sending us an order for ten copies for three or six months, we will send a copy free for that period. An hour's effort in many instances would result in ten, and even more, names being given in as subscribers.

SHORT-HAND NOTES.

"To Turkey we give our shining blades," is the way it will read to-day. . . . NOTABILITIES who visit Boston are in no little danger of being club-ed to death—at least into dyspepsia. . . . THE new Post Office, which is already a pretty old building, is shortly to be opened. We shouldn't like to state what "shortly" signifies, other than sometime. . . . MANY a goose will be stuffed to-day. . . . NEVER take an advantage, it don't belong to you. . . . EVERYBODY Reveres the hotel in Bowdoin Square. . . . NEVER stand on trifles. They are an unstable foundation. Architects universally ignore them. . . . As a rule there is nothing more unfair than the management of fairs. . . . It is said that one of our teachers of dancing is excessively fond of pigeon wing. . . . QUEER how things sometimes work. One of our theatres is to have a Bishop next week. . . . THE individual, who on being invited to "take a seat," is now at Deer Island. He took it too far. . . . THE "Anchor Line" to Europe, despite its name, is always on the move. . . . AN architect in the city has issued proposals to build a bridge of sighs. . . . COLUMBUS came to Plymouth years ago and now Columbus Avenue wants to come to Park Street church. . . . THE hardest of all runs is to run a risk. Try it on and see.

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IN speaking of THE SCIENTIST, Appleton's Journal says, "This journal is of a respectable order. The subjects treated are such as to command attention. The editorials are moderate and earnest, and the whole tone is conservative compared with the ordinary efforts of the spiritualistic school. In a word, it seems that the public would be justified in accepting the statements of THE SPIRITUAL SCIENTIST as authoritative and reliable."

THE BOSTON HERALD is more consistent in its dealings with Spiritualism than any of the daily secular press in the country. Even its criticisms are presented in a thoughtful and courteous style which commands the attention and respect of Spiritualists, as well as those who know nothing of the phenomena. Apparently it is acquainted with the facts that are facts, and also the failings in the Philosophy. In a word, it accepts the matter as it is, and true to its purpose as an educator of the people, it endeavors to present that which is reliable, and to distinguish between the true and the false.

It has done much in its happy way within the past few months in publishing accounts from which a sensible person would have no difficulty in arriving at the information it meant to convey. Its course in this respect has received much commendation.

NELSON HOLMES ESQ., physical medium for the materialization of Katie King, is not in this city and will not be here until January. We write this that our readers in this vicinity may avoid an imposter, whom, Bro. W. W. Currier of Haverhill writes, has been in that city. It is not necessary to give his description, for the true Mr. Holmes will not make his appearance until above stated.

J. J. MORSE, the English lecturer, after concluding his engagement in this city, is desirous of working through Massachusetts into Cleveland, Ohio, and he is at liberty during February for that purpose. March, he speaks in Cleveland; April, he goes to Chicago; May, he is in New Haven; June is still open, and this is the last month of his stay. His present address is care of Levi Weaver, Esq., 220 W. Baltimore Street, Baltimore, Md.

WE may expect an interesting lecture if Miss Lizzie Doten is controlled to speak on the "Laws of Mediumship and Spirit Control." The intelligence who promised this, at the meeting of the Union last Sunday evening, gave its name as Ann Lee; it is probably the one from whom Shakerism dates directly, although she drew her ideas from older sources.

THE Pope classes Prof. Tyndall among "those spiritual pirates whose trade is to despoil the souls of men."

A NEW YORK DAILY quotes as "an interesting fact," that the Shakers had "fully developed mediums in their midst before the Fox girls were out of long clothes,"—and this is a paper which thinks itself an authority on spiritual matters. One of these days it will wake up and find that some of the associates of the Grecian philosophers were acknowledged trance mediums, and this long before Christianity was out of its "long clothes"; and perhaps they may discover similar developments in all periods of the world's history.

TO THOSE who are willing to try and obtain subscribers we would send, on application, a packet of handbills to aid them in their purpose; and any one sending us an order for ten copies for three or six months, we will send a copy free for that period. An hour's effort in many instances would result in ten, and even more, names being given in as subscribers.

SHORT-HAND NOTES.

"To Turkey we give our shining blades," is the way it will read to-day. . . . NOTABILITIES who visit Boston are in no little danger of being clubbed to death—at least into dyspepsia. . . . THE new Post Office, which is already a pretty old building, is shortly to be opened. We shouldn't like to state what "shortly" signifies, other than sometime. . . . MANY a goose will be stuffed to-day. . . . NEVER take an advantage, it don't belong to you. . . . EVERYBODY Reveres the hotel in Bowdoin Square. . . . NEVER stand on trifles. They are an unstable foundation. Architects universally ignore them. . . . As a rule there is nothing more unfair than the management of fairs. . . . It is said that one of our teachers of dancing is excessively fond of pigeon wing. . . . QUEER how things sometimes work. One of our theatres is to have a Bishop next week. . . . THE individual, who on being invited to "take a seat," is now at Deer Island. He took it too far. . . . THE "Anchor Line" to Europe, despite its name, is always on the move. . . . AN architect in the city has issued proposals to build a bridge of sighs. . . . COLUMBUS came to Plymouth years ago and now Columbus Avenue wants to come to Park Street church. . . . THE hardest of all runs is to run a risk. Try it on and see.

THOUGHT SUBJECTS.

THE CONDITIONS AND BEGINNING OF LIFE.

THE origin of plants and animals is much simpler than has been supposed. The granite of our system, until worn away into softer layers, admitted of no vegetable life. As soon as air, wind, and rain washed down enough of the mountain's substance to float in turbid solution and to form layers under the water, the water itself, combined with heat and light, completed the conditions necessary to existence. Given grains of any part of the earth's crust, heat, light, and water,—vegetable and animal life follow as a necessary consequence.

It is by no means necessary to fix the precise period when the first humble forms of plants and animals began to exist. Possibly they were so frail that all trace has long ago perished. What, for instance, could remain of various delicate species of seaweed we now see, or of jelly-fish, if they existed only a thousand years ago? What then can we expect of the perhaps humbler and frailer types of being, which occupied those parts of earth or water which soonest supplied the conditions necessary to life? All we know is, that fragments, apparently organic, and resembling the cases of minute or microscopic water animals, have been detected in the primary rocks, and that the first undoubted objects of a fossil kind are the solid parts of the polyparia, crinoidea, crustacea, and chonchifera found in the mica slate and grauwacke slate system, that is, in the second-oldest rocks or strata of the earth's crust. The existence, too, of the early fossils proves that lime had been previously secreted by plants from the atmosphere, and had been eaten by the animals whose shells or exuviae we have alluded to.

No doubt the atmosphere surrounding the early earth was too highly charged with carbonic acid gas for land animals to exist in. But plants could exist, and therefore luxuriant land vegetation gradually arose to absorb this gas, and lay it down in coal; and at the same time the corals and other insects of the Zoophyte and other such early types were absorbing vast quantities which had mingled in the sea; until at length the conditions of land-life were also complete, and plant-life was quickly followed by proper animal-life also. Perhaps we, for life is short to make the necessary investigations, shall never know precisely whether the land had any independent sources of development or origin of animated beings, as the water had. It, however, is most probable that the same law prevailed in both land and water. A careful inspection of Land's End granite (we were previously conversant with North British granite only), induces us to believe that lichens and mosses are now developing themselves wherever a surface of granite is abraded or disintegrated, and not regularly washed by the tides of the sea. In fact we believe that the old progression of certain vegetable tribes may be seen at this moment going on upon any piece of moss or lichen-covered granite.

The substances and conditions necessary to form a plant or an animal have only to be brought together, and whether on land or in water, the result is a plant or an animal. But as the first conditions were completed in water, life commenced in the water. Absurdly needless mysteries are affected on these subjects, but here, as in other great things, truth is as simple as it is sublime. We can all of us bring plants and animals into existence by supplying the conditions necessary to their life, but it is the fashion to say we cannot, and therefore most people believe they cannot. But they do it; they create both plants and animals nearly every day in their lives.—*Approximation to Truth.*

THE WORD "NATURE" IN NEED OF MORE CONSISTENT USAGE.

DR. WATSON, editor of S. T. Coleridge's "Theory of Life," makes special mention of the ambiguous manner the poet and others used the term "Nature," and argues for more uniformity and consistency in the employment of terminology. The doctor is a "Christian," and as such, may be charged with theological bias in urging his preference; but partyism aside, there is good sense and the best kind of logic in support of having fixed meaning to words. Science in the accepted sense knows nothing of theology, and those savans are most consistent who say nothing of the mysteries of "Providence" and "Creation" as such; since in doing so they leave the known for the unknown, and take up with speculation, when they should hold fast to the certainties of knowledge.

In a transition state, however, when the majority of the people belong more to theology than science, there will be much ambiguousness and some double dealing in the name of

Nature; and it must be expected as a part of the consequences of a previous theological education. To aid progress and shorten the era of the transition stage, the doctor is allowed his full say, although they lack somewhat of the modesty of science. He says, "I find this imaginary being ('Nature') introduced on all occasions, and invested with attributes of personality, which may be extremely apt to make a false impression on young and thoughtless minds. At one time 'the life of Nature' is spoken of; then we are informed that 'Nature has succeeded, she has created the intermediate link between the vegetable world and the animal.' Again, it is said that 'Nature seems to fall back, and to re-exert herself on the lower ground, which she had before occupied;' and elsewhere we are told that 'Nature never loses what she has once learned; though in the acquirement of each new power she intermits or performs less energetically the act immediately preceding. She often drops a faculty, but never fails to pick it up again. She may seem forgetful and absent, but it is only to recollect herself with additional as well as recruited vigor in some after and higher state.' Now the word 'Nature,' in any intelligible sense, means nothing but the method and order by which the Almighty regulates the common course of things. 'Nature is not a person; it is not active; it neither creates nor performs actions more or less energetically; nor learns nor forgets; nor re-exerts itself, nor recruits its vigor. Perhaps it will be said that all this is merely figurative language. Figurative language is very much misplaced in strictly philosophical investigations; and these particular figures, which might be quite consistent with the atheistical philosophy of Lucretius, sound ill in the mouth of a pious Christian, which Mr. Coleridge undoubtedly was. He probably adopted them unconsciously from Bacon; but Bacon's use of the word 'Nature' ought rather to have served as a warning than an example; for he has contributed, in no small degree, to the atheistical philosophy of recent times." (Preface to the Theory of Life.)

The closing reflections about the "atheistical philosophy" is in perfect keeping, both of word and spirit, with much that has appeared in condemnation or correction of the late addresses of Profs. Tyndall and Huxley.

PHENOMENAL.

BRIGHT SKIES BEYOND.

THE storm-clouds are flying, the sky is in gloom;
The frost-wind is calling the leaves to their tomb.
Ye leaves! take your farewell, and fall to the ground.
The flowers of summer their heads have bowed low,
Their shroud and their winding-sheet—earth and the snow;
The tones of the zephyr, that the spring-time heard,
Are turned to loud wailings; no longer the bird,
That chanted so sweetly upon the green bough,
Delights the wrapt listener: its notes are hushed now.
The hearth-stone forsaken, and vacant the chair,
And lonely the dwelling: death, too, has been there;
Like the flowers of summer, they have gone to their tomb,
Yet this is their waking,—immortal they bloom.
Immortal, immortal, unfading their joy,
No chill, wintry tempest their bloom can destroy,
Around you, above you, their voices you hear,
They whisper, they whisper, you know they are near;
They sing the glad tidings, they beckon you on,
While glory undying is heard in their song.

TOLD IN A DREAM.

THE Cincinnati Gazette says, in speaking of dreams that have come true, "In 1827 William Corder, a well-to-do young farmer of Polstead, in the County of Suffolk, England, became intimate with a pretty girl named Maria Marten, much beneath him in social position. Her life had not been virtuous, and their relations were not of a contrary character. A child was born which died quite suddenly, and it was suspected, though never proved, that its father had murdered it. However this may have been, Corder afterward announced to the parents of the girl that he was going to marry her. Through fear of displeasing his father, he said the ceremony must be private. He then instructed Maria to go to a red barn on his estate where he would provide her with a suit of men's clothes. These she was to wear so as not to be recognized on the way to the distant church where the ceremony was to take place. She was, however, to carry in a bundle her own clothing to be worn in the church. She agreed to

this strange proposition, and was never seen alive by her family after leaving the house. Corder also disappeared, but letters were received from him by the Martens, dated on the Isle of Wight, though post-marked London. In these he said he was living with Maria, and would return whenever it was safe to do so. The wife's parents finally grew suspicious and anxious, but seem to have instituted no inquiries up to the spring of 1828. In that season Mrs. Marten dreamed three times that her daughter was murdered and had been buried in the red barn. This produced such an effect upon her that she begged her husband to go to the barn and dig in the place where the corpse lay, according to her vision. He did so, and after tearing up a little earth, found a fragment of his daughter's dress. On the removal of a few more inches of soil he discovered her corpse, which, though much decayed, bore abundant traces of a death by violence. Officers were immediately put on the track of Corder, and he was discovered living in London with a wife whom he had wooed through the instrumentality of an advertisement. He was taken home, tried, and convicted. He attempted to show that he had quarrelled with Maria, and that in a fit of desperation she had shot herself with one of his pistols. Fearing that he could not clear himself of suspicion, he had run away. Before his execution he retracted this plea and alleged that he had shot her in a quarrel. Circumstances were not wanting, however, to make it probable that the story was only half the truth, and that the murder was premeditated. All the facts which we have thus briefly related were detailed at length at the trial, and are as well established as any events in criminal history can be."

A SPIRIT WHO DID NOT KNOW HE WAS DEAD.

Editor Common Sense: Perhaps some of the readers of your sterling journal may be interested in the following story, which was related by a reliable lady of San Jose. Just after she had "outgrown" Methodism, and come into the light of Spiritualism, like all other young converts she felt a special desire to try and induce others to embrace the new doctrines, and for this purpose she was constantly arguing with those who entertained different views. Among the number was a "soul sleeper," by name Charles Clement, with whom she spent much time in argument, without making any inroad in his particular way of thinking; and one day, in a spiritual debate, they both became angry, and abruptly terminated their discussion. They never saw each other again, the man dying within three months from that time.

Shortly after his death this lady attended a private circle, and the spirit of Charles Clement, through the medium (who was a stranger to her), wrote out the remainder of his argument, resuming it just at the point where they left off. The lady was much astonished, and said to him, "If you still retain your belief, and find it true, that souls are unconscious after death, how came you here?" He said, "You talk very strangely; I came here to try to prove to you my doctrine of soul-sleeping. What is the matter with you all? I can't get Laura (his wife) to speak to me, and I think she has become deaf, for I speak very loud to her and she pays no attention to me." The lady then said, "Charles, don't you know that you are dead?" He quickly replied, "Do you think I am a fool? I am *not* dead, but standing here, face to face with you, talking to you, and yet everybody seems to treat me indifferently."

There are several points to be elucidated, if this story is true, and the lady says she can bring witnesses to testify to it. This conversation took place in writing, while the spirit thought it was talking, and only the medium heard him. Then, if he was dead and did not know it himself, why did he not recognize others in the spirit world, and through them learn of his condition. He must have been a soul-sleeping somnambulist, to be unconscious in the other world, and stalking around in this for recognition. Is this an isolated case; or are there others like it in the *Annals of Spiritualism?* *San Jose, Nov. 2, 1874.* S. J.

There are many others like it; but this condition usually lasts but a short time. Though the communication was in writing, it is not averred that the spirit moved the hand of the medium. The writing was by impression on the mind of the medium. As to the change of views in the other world, the process is quite as gradual as in this. The Baptist remains a Baptist, and the Methodist a Methodist, until by slow process they ascertain the truth. It is quite natural that a spirit should endeavor to carry on an argument as of old, even on such a subject as his own existence as a spirit, he not yet realizing that he was a spirit. As to the query why he is not at once aware of the presence of other spirits, and is not informed by them of his changed condition, it is probable that he may see spirits and think they are still "in the flesh." We leave this question, however, to some of our correspondents.—*Common Sense.*

MENTAL PHENOMENA IN LOWER ANIMALS.

THOSE who read of Ampère, the celebrated French savant, merely as a physicist, says the *Chemical News*, greatly misconceive him. He was also a chemist, a mathematician, a philologist, a botanist, a zoölogist, a psychologist, and a poet. We find him busied with a universal language, the grammar and dictionary of which he almost completed. His memoir on probabilities has attained universal celebrity, even though it may have failed to effect its mortal object, *i. e.*, to convince gamblers of the utter impossibility of ultimate success. He was a profound student of the mental phenomena of the lower animals. We cannot refrain from quoting the anecdote which first opened his eyes to the fallacy of the vulgar notions concerning the intellectual and moral life of brutes: "Being overtaken one night, not far from Montpellier, by a violent storm, I took refuge in an inn, in the first village I found on my road. The death of a lean chicken was the immediate result of this unexpected visit. The cook, placing the almost fleshless fowl upon the spit, immediately tried to seize a terrier who was to turn it. The terrier absolutely refused to perform the duty assigned him; he would yield neither to blows, threats, nor caresses. So much firmness, attracting my attention, I inquired if the poor beast was making his first trial? I was told that the dog had decided in his head that he and his comrade must divide the labors of roasting regularly between them. He was the last to turn the spit, and he now concludes that it is not his turn to work. The words it is not his turn now, seemed to me to include a world of meaning. At my request the stable boy was sent into the street to fetch the second dog. This one showed the most exemplary docility; the rotatory drum received him, and he would soon have finished the task, if, wishing to complete the experiment, I had not caused him to be removed in order to give the refractory dog a new trial. The refractory dog, whose turn had now come, obeyed the first signal of the cook, entered without resistance, and went to work like a squirrel in its cage." A thinker like Ampère, who at once abandoned theories if he found them incapable of being harmonized with facts, saw at once the full meaning of this incident. His brilliant discovery of the mutual attraction of two wires traversed by similar electric currents is so well known that any explanation of its importance would be out of place.

"THE STRANGE THING CALLED SPIRITUALISM."

A GENTLEMAN of our acquaintance, who had spent many years and about five thousand dollars in investigating the phenomena of so-called Spiritualism, told us he was satisfied that they were the work of spirits, but that the communications were not to be relied upon. Indeed, this is substantially the verdict of the great majority of believers in the "new philosophy." While this demonstrated and confessed unreliability confirms the skeptical in their skepticism, and often unsettles the faith of the faithful, the firm believer attributes it to defective mediumship or ignorance of the occult laws governing the matter of spiritual intercourse, which he believes will yet be so well understood and so perfectly applied as to make communion with the invisible spheres as certain and reliable as electric telegraphy. People who go to mediums to investigate the matter are more often confronted by arrant humbuggery and falsehood than anything else, and yet they are often startled by the most convincing tests of clairvoyant or spiritual insight into their affairs. Even some mediums who seem to possess this inexplicable power often supplement their true revelations by glaring errors of statement and prediction, and are sometimes detected in fraudulent pretences. What is perhaps still stranger, some mediums, who seem to have demonstrated their clairvoyant power beyond doubt, have been known to make confession of conscious deception. A few days ago, the writer of this sat for half an hour with a medium who, he firmly believes, was acting out a lie during that space of time; yet there are scores of people who will solemnly aver that she has given them repeated and incontrovertible evidence of communion with their spirit friends, and there are even sober men of business who go to her for advice and guidance in their affairs. Another lady, and a very celebrated medium, is said to have been giving tests of this kind for twenty years; and while she, or her "influences," assume to answer all sorts of difficult questions in physics or metaphysics, they once gravely attempted, in answer to a question upon the point, propounded by some wag, to explain why the needle of the mariner's compass pointed to the south pole when it was on the south side of the equator. Next after the matter of poetry, the average medium is strong in the diagnosis of disease and remedies for its cure. There is no bodily ailment too obscure or complicated for her powers of penetration. For instance, one noted medium told

the writer of this that he had a trouble in the "bron-i-cal tubes of his throat," canker in his stomach, incipient dyspepsia, too much bile and thinness of blood, besides not being very well himself. And yet the victim of this complication of maladies goes to his daily grub with much regularity and with an appetite worthy of a school-boy.

But at the bottom of all this charlantry and ignorance there must be a residuum of truth; in all this dross some grains of gold. Indeed, an amount and variety of testimony upon any mundane subject equal to that adduced in proof of spirit intercourse, would, we think, be accepted as conclusive evidence in any court of justice, while it must be confessed that people of equal intelligence and fairness widely differ in their solutions of the phenomena. That they have at last engaged the earnest attention of some of the foremost scientific minds of the age is a fact pregnant with promise of discoveries in the great domain of nature, more grand and absorbing than anything which has gone before.—*Boston Herald*.

THE SPIRITUALISTIC SLATE.

FOUR DIFFERENT LANGUAGES WRITTEN AT ONE TIME.

A CORRESPONDENT of the *Hartford Times*, writing from New York, tells of two visitors to Dr. Slade who received extraordinary manifestations. They are Greek gentlemen—business men who have cotton agencies at Bombay, New Orleans, and New York. They were strangers to him and remained so. The name of one is Fachir. After describing the well-known process of the folded slate writing, he refers again to the Greeks, and we give the remainder in the language of the correspondent.

"These two strangers received, written in the double slate, communication at one time (their first visit) in *four different languages*. One was Greek—and in poetry; one was in French; one was in German; and one was in English. 'The Greek,' said one of these gentlemen, 'is not only good Greek, but it never could have been written by any but a thorough and accomplished Greek scholar. It is signed by a friend who was such a scholar.' (The medium, Slade, doesn't know a word of Greek from one of Choctaw.) These two Greek merchants also assured me that each message in the other language was signed by the name of some friend they recognized—one a Frenchman whom they had known, one a German whom they knew when he was in the body, and the one in English they also recognized as a genuine communication, though from one they had never known—for it was from Slade's departed wife; and here it is:

"DEAR FRIEND,—You see in the spirit world are preserved the *forms* of all ideas which ever have been, or can be. In the Divine Mind are the types of all ideas—of all forms—and Matter is but the mould for the onward impression of those ideas.

"You must think of this until you come again.

"I am

A. W. SLADE.

"Whatever that may mean, one thing is clear: an explanation is wanted of the manner in which that writing was done? How was it done in that closed slate? And how are we to explain the correct character of the communications?"

NOTES AND NOTICES.

A PLEASANT CELEBRATION.

In response to invitation, a number of gentlemen and ladies assembled in the spacious parlors, 4 Concord Square, to celebrate the ninth anniversary of the public mediumship of Mrs. Mary M. Hardy. The guests were received and welcomed by Mr. John Hardy, and after a pleasant hour had been passed by the interchange of friendly greetings between those assembled, Mr. John Wetherbee called the company to order, and in his irrepressible manner spoke of the occasion, and afterwards introduced the speakers of the evening. Among those present, and making short addresses, were Allen Putnam, W. F. Jamieson, Anthony Higgins, Prof. Whipple, Stephen Pearl Andrews, M. A. Lincoln of the True Flag, Moses Dow of the Waverly Magazine, H. F. Greenleaf, Leroy Sunderland, Mrs. Hattie Wilson. The remarks were congratulatory in their nature, and responded to by Mrs. Hardy who thanked them for their sentiments of esteem. A collation was served, after which the gathering became informal. The affair was a very happy success, and the occasion a memorable one for the participants.

JOHN A. ANDREW HALL, corner of Essex and Chauncey Streets, Mrs. S. A. Floyd lectures, under spirit control, and answers any questions on the spiritual philosophy. Sealed letters also answered afternoon and evening.

BOOKS RECEIVED. Narratives of the Spirits of Sir Henry Morgan and his Daughter Annie, usually known as John and Katie King, by Dr. Henry T. Child. The title of this pamphlet fully indicates its nature; it is written in the usual pleasant and entertaining style for which Dr. Child is popular as a writer. Hering, Pope & Co., publishers, Philadelphia, Penn. Religio Philosophical Publishing House, Chicago, selling agents.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1, Rochester Hall, No. 554 Washington Street.—Wm. A. Williams, corresponding secretary, writes that at the Lyceum, Sunday morning, the following officers and members were engaged in the literary exercises: Readings, Miss Florence Hull, Mr. Horace A. Johnson, Miss Frank Wheeler, Mrs. Jackson; song, Miss Cora Stone; pian solo, Miss Carlotta Williamson, only five years old; declamations, Miss Lizzie Thompson, Ellmer Smith, Mabel Edson, Rudolph Bertlesen, Frank Baker, Etta Parr, Emma Parr.

BOSTON SPIRITUALISTS' UNION.—On Sunday evening Dr. Storer and Miss Lizzie Doten addressed the meeting. Dr. Storer spoke on the methods of Spirit Control, illustrating the different conditions of the mind that were favorable to the best results. Miss Lizzie Doten spoke in her usually interesting style, illustrating the passive state, and treating the methods adopted in past ages to attain this condition. As she closed speaking in her normal state she was controlled, and an intelligence said, "Friends, I won't detain you but a moment. I am Ann Lee; I have been very anxious to address some audience on the face of the earth and have been waiting here for two evenings past to get an opportunity. I see there is not time at present, but on some evening, yet to come, I believe it will be acceptable for me to speak on the laws of mediumship, and the laws of spirit control. They called me a shaking quaker. I did not then know I was acting under the force of a law in the universe. I want to tell you all about it, and perhaps then you will all be shaking quakers."

JOHN FISKE'S "Cosmic Philosophy" has been published by J. R. Osgood & Co., but was received too late for notice this week. It is in two handsome volumes, and it makes one feel very wise and very learned to look at them. It is really comfortable to have such works about. They make one fancy that if he don't know exactly everything, he has only to open these inviting lids and all mysteries will be resolved. It is really a question whether one does not enjoy the knowledge he has not got more than that he has acquired; the former is a hope, a possibility, an invitation; and when he looks at two rich, tempting volumes like these, on a really great if not the greatest theme, he cannot help congratulating himself that he has them to read,—something as the hungry man felicitates himself at the sight of a good dinner. He does not even so much as remember breakfast then.—*Golden Age*.

THE SPIRITUAL SCIENTIST is devoted to the advancement of Spiritualism in its purest and highest sense, and nothing contaminating in its influence will find place in its columns. It has correspondents in England, France, and various localities in the United States, enabling the publishers to furnish fresh, interesting, and instructive news of the progress of the movement in all parts of the world.

It presents each week a comprehensive review of the progress of Spiritualism in its practical, scientific philosophical, and religious aspects. Its contents are sufficient in variety to suit all class of minds attracted to Spiritualism, and it endeavors to supply all that can interest an investigator in that deeply important subject,—MAN'S IMMORTAL EXISTENCE.

THE SCIENTIST will be a medium of instruction to Investigators. Questions and objections will be freely answered. It invites the co-operation of lovers of Spiritual progress, and solicits their patronage and support.

We again solicit your prompt subscription as an evidence of your appreciation of the paper: we will mail it for one year at Two Dollars and Fifty Cents. To those who desire to receive it as Trial subscribers we will send it Three Months for Sixty Cents. We are sending some free papers to those who are unable to pay for it and any favors which may be conferred upon us will be warmly appreciated. Address, Scientist Publishing Company, 9 Bromfield Street, Boston, Mass.

EVIDENCE THAT SPIRITUALISM DE-
SERVES INVESTIGATION.

SPIRITUALISM deserves investigation, because within the last twenty years it has found its way into all the civilized countries on the globe; it has also a literature of thousands of volumes and not a few periodicals.

The London Dialectical Society, Adam Street, Adelphi, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 26th of January, 1869, as follows:—

A. G. Atkinson, Esq., F.G.S.; C. Wheatley Bennett, Esq.; J. S. Berghem, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Renton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D.; D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds; James Gannon, Esq.; Gratian Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffrey, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volckman, Esq.; Horace S. Yeomans, Esq.

Professor Huxley and Mr. George Henry Lewes to be invited to co-operate. Drs. Chapman and Drysdale and Mr. Fox Bourne declined to sit, and the following names were subsequently added to the Committee:—

George Cary, Esq., B.A.; Edward W. Cox, Esq., Sergeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred R. Wallace, Esq., F.R.G.S.; Josiah Webber, Esq.

After inquiring into the subject for two years, the Committee issued its report, which, with the evidence, forms a bulky volume. Among other things this Committee reported:—

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

"2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person.

"3. That these sounds and movements often occur at the time and in the manner asked for by the persons present; and, by means of a simple code of signals, answer questions and spell out coherent communications."

One of the sub-committees of the Dialectical Society reported:—

"Your committee studiously avoided the employment of professional or paid mediums. All were members of the committee, persons of social position, of unimpeachable integrity, with no pecuniary object, having nothing to gain by deception, and everything to lose by detection of imposture."

MEETINGS AND SEANCES IN
BOSTON DURING THE WEEK.

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MEDIUMS' MEETING at Templars' Hall, 280 Washington Street, at 10 1-2 A. M., each Sunday. All mediums cordially invited.

THE LADIES' AID SOCIETY will until further notice hold its meetings at Rochester Hall, 554 Washington Street, on Tuesday afternoon and evening of each week.—Mrs. C. C. HAYWARD, President; Mrs. ELLA MEADE, Secretary.

BETHOVEN HALL, rear of 413 Washington Street, near corner of Boylston Street. The Music Hall Society of Spiritualists will commence meetings Sunday October 11, at quarter to 3 o'clock, and continue through the season.

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Inquirers into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of from three or five to ten individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands on its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm; but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead pencils and some sheets of clean writing paper on the table, to write down any communication that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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